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V.L. Stump

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A Palanaquin Paved With Love

C. R. Heisey



Positive Peace

Harold S. Martin



Important Relief and Service News



Foreign Missions



Thoughts Concerning Redemption

Arthur M. Climenhaga

A PRAYER MEETING

*There were only two or three of us
Who came to the place of prayer;
Came in the teeth of a driving storm,
But for that we did not care.
Since after our hymns of praise had risen
And our earnest prayers were said,
The Master Himself was present there,
And gave the Living Bread.*

*We knew His look on our leader's face,
So rapt and glad and free;
We felt the touch when our heads were
bowed,
We heard His "Come to Me."
Nobody saw Him lift the latch,
And none unbarred the door.
But "peace" was His token to every heart,
And how could we ask for more?*

*Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil or strife
In the days that were thence to be.*

*It was only a handful gathered in
To the little place of prayer;
Outside were struggling and pain and sin,
But the Lord Himself was there.
He came to redeem the pledge He gave—
Wherever His loved ones be,
To stand Himself in the midst of them,
Though they count but "two or three".*

*And forth we fared in the bitter rain
But our hearts had grown so warm,
It seemed like the pelting of summer
flowers,
And not the crash of the storm.
'Twas a time of the dearest privilege
Of the Lord's right hand, we said.
As we thought of how Jesus Himself had
come
To feed us the Living Bread.*

—BRITISH WEEKLY.

AN AUTHENTIC LINCOLN STORY

Told by Geo. N. Hartley, in *The American Friend*

THERE is a story in regard to Lincoln that ought not to be lost to our people and nation. This story certainly has never been published in full. It is likely that the present writer is the only living person to whom it was communicated directly; at least, who remembers it sufficiently to relate it clearly.

In council with Stanton, Secretary of War, Lincoln said, "Burnside must be removed, but I cannot find a man to take his place. He is doing no good. It seems like everything is against us. I do not know what to do, and cannot see one ray of hope." Stanton could offer no relief, and he left the council room. Lincoln walked with him to the door, and observing two women sitting in the waiting room asked who they were. "They are two Quakers ladies who want to see you," was the reply. "Let them come next," Lincoln said, although there were others who had arrived earlier, officials on important business.

Rachel Grellet and Elizabeth L. Comstock were ushered into his presence. He received them kindly, and sat down between them. He had met them before; indeed, had given them letters to all army officers, directing that they be allowed to go wherever they should elect under protection of the army, they had visited various camps and hospitals where, as angels of mercy, they had cheered many a soldier boy in distress, as two saintly mothers administering to their physical, as well as their spiritual needs.

I will relate the story of this visit, as told to me personally by Elizabeth L. Comstock, giving it in her own words, as clearly as I can remember:

"We were seated in the council room with Lincoln alone. We told him that we had been impressed that we ought to come to him with a message of love and cheer and encouragement. In appearance he was downcast and looked as if ready to give up. He said, 'Well, if you have any encouragement for me, please give it. I need it. Be free to say whatever is in your minds to say.' I said, 'Abraham, we believe we have a message from the Lord for thee. He has laid a great burden upon thee, and thou canst not bear it alone. It is too much for thee. He says, Be of good courage and I will be with thee. I will not leave thee nor forsake thee. Thou shalt prevail, only be of good courage. Cast all thy burdens upon Him. He is the great burden-bearer. Nothing is too hard for Him. The destiny of this great nation is upon Him. Thy shoulders are too narrow. He invites us to cast all our cares

upon Him. Do not try to carry it thyself. Look to Him. He will guide thee. He will give thee wisdom, and thou shalt prevail. May it not be that God has raised thee up, like Moses, to be the great emancipator of His people? To establish the nation united and free? As He said to Joshua, only to be strong and of a good courage.'

"When we had finished our message, as we believed the Lord had given it to us, we arose to go and said, 'We had better not take any more of thy precious time.' He said, 'Aren't you going to pray with me?' With one voice we said, 'We hoped thee would ask for that.' We both knelt, and he between us. We clasped our hands each in front. He reached his broad hand and clasped mine in his right, and that of Rachel in his left, and his hands trembled like a leaf in a breeze. It was a very solemn occasion, and we felt as if we were helping him to roll the burdens off his shoulders, and that Jesus was there ready to receive them. When we had ceased speaking, he said, 'Amen,' good and strong.

"When we arose his countenance was so changed he looked as though he had the victory."—Told by Geo. N. Hartley, in *The American Friend*.

Regarding Renewals

PASTED at the top of the first page or on the mailing wrapper of each *Evangelical Visitor* is a label which gives the name of the subscriber, and following the name is a date which shows the month and year to which the subscription has been paid. In addition to this, during the past year advance notices were sent out to subscribers calling attention to the fact that their subscription would soon expire and encouraging them to renew. It seems quite easy to ignore both this special notice and the label.

It therefore becomes necessary, after a subscription is ninety days past due, to discontinue the paper. However, we have been very lenient and in many cases have allowed the subscription to run as much as a year before cutting off the name from our lists. Sometimes our clerks make a mistake and fail to credit properly a renewal. This may be due to improper information or a slip on our part. At any rate, we periodically urge our people to look at their label to see if their credit is right. If you are in arrears, it would be so kind of you to send in your renewal in plenty of time, and if you have sent it in, and the label is not changed, we would be just as glad to have you notify us immediately so that a correction can be made.

We have endeavoured during the past

year to give you the very best and most it was possible to pack into the paper. We hope to continue this program, but to do it under the stress of the times, and the rapidly advancing cost, we will need the whole-hearted support of all of our readers. Many of our districts are very punctual and their solicitors very carefully look after securing renewals and send them in promptly. This is certainly appreciated. During the next three months, there will be quite a number of subscriptions expire, and we hope you will read this notice and follow the suggestions given, so that it will not be necessary to spend the extra money for postage for individual notifications. Thanks again.

Union With Christ

Rev. Kenneth F. Snipes

HERE is a sentence from the Saviour's communion address: It is this: "That ye love one another, as I have loved you" (John 15:12). Here is a great commandment. Love is the greatest thing in the world, and we Christians are to love one another as Christ has loved us. There is nothing higher, nothing holier than this.

In this commandment Christ prophesies a twofold union. The first is between Him and His disciples. The second is between His disciples and one another. There is the tie that binds us to Christ and also the tie that binds us to one another, so that Christ's people are one. In each case the tie is love. His is the union of communion.

His love for us makes us a part of Himself. Thus if He has any merit—and He has all merit—it is ours as well as His. We are one with Christ, and if He has any inheritance, it is ours as well as His. He is the Heir of God and we are joint heirs to an incorruptible inheritance. We are one with Christ, so if He has any standing with God, it is as much ours as His. He pleads for us and what He asks is done. Our prayers can also be prevailing and effective.

This is wonderful—but there is also an obligation. Christ is united to us and we to Him. Any merit, or inheritance, or asset of value of ours, is His as well as ours. We are not our own, but have been purchased by a great love.—*Christian Observer*.

THERE are pillows wet by sobs; there are noble hearts broken in the silence whence comes no cry of protest; there are gentle, sensitive natures seared and warped; there are old-time friends separated and walking their lonely way with hope dead and memory but a pang; there are cruel misunderstandings that make all life look dark—these are but few of the sorrows that come from the crimes of the tongue.—*William George Jordan*.

ELSEWHERE in this issue we have a timely article by Harold Martin on "Positive Peace." A great deal is being written and spoken today on the subject of peace. What sort of peace after the war? We have tried to follow many of these, and not a few of them are quite commendable. There is, however, one thing that is noticeably lacking in all of these writings concerning peace after the war. There is little or no mention of the premillennial and imminent coming of the Lord Jesus Christ. There is no telling, of course, what will be the final outcome of the war. We can be sure that if the Axis forces are victorious, the conditions under which the rest of the world will be compelled to live, will be intolerable. On the other hand, there are those in allied groups who display almost the same sort of feeling toward their enemies.

With all that can be said in favor of the present conflict, it is clearly recognized that this is not a Christian war. For a past number of years, we have heard the voice of Christianity—one expressing the pacifist, and the other the nonresistant view of war. Both of these efforts have singularly failed, not that they have failed to leave their impress, but they have failed insofar as actually averting the conflict.

By the same token, we doubt very much whether the voice of Christianity will be strong enough to be heard and its influence great enough to be internationally felt when the time comes to talk peace after the war. That it should be a Christian peace there is no doubt, the kind of which the Prince of Peace can approve; but there are many things concerning His life and teaching that we need to learn anew if a new world order is to be established. Unless the nation, and the peoples themselves, are willing to give up their sinful desires and sinful ways, their selfish habits and motives, and become willing to walk in the light of the Lord, there can be no just and lasting peace established. Unless this can be done, the world will not only slip back into what it was before this war, but it will sink a lot deeper into the mire and filth of ungodliness; and when it does, we may rest assured that there will be little place for Christianity.

This is a vital moment in the life of the Christian Church and the life of every individual Christian; and as never before, the prayer of our hearts, the very cry of our hearts, should be for the coming again of the Lord Jesus. It is He alone who can establish His throne in righteousness and bring a lasting peace upon the earth.

Songs in the Night

SOMEONE has said that David was a minstrel. Saul was a murderer. David had music in his heart. Saul had murder in his heart. David was a man after God's own heart, Saul was a man who so utterly



disobeyed God that the Lord could have no part with him. In David's heart, the song bells were ever ringing as he obeyed and was faithful to the Lord. It was he who heard songs in the night, and even though he had to pass through the valley and the shadow, he feared no evil for God was with him; His rod and His staff comforted him. Saul, when he came to his end, went alone to his death, forsaken by the goodness and mercy that he had despised.

David said, "I will fear no evil" for he knew the Holy Spirit and He brought comfort and hope to his heart. Saul sought after a familiar spirit and finally came to the witch of Endor. David inquired of the God of Heaven, and said, "Thou art with me." Saul said, "Thou hast forsaken me." We wonder sometimes what people have in their hand. David held a harp and from it he had learned to get the most comforting strains of heavenly music that soothed and mellowed the hard places of life. Saul's hands held a javelin, waiting to pin someone to the wall. Well, I'd rather be a David and be a minstrel, with a harp in my hand than a Saul with a javelin.

"THE life that I now live, I live by the faith of the Son of God, who loved me, and gave himself for me," writes the Apostle Paul.

Life is not an easy thing, for from the very moment that God gave sentence back in the Garden of Eden, man has had a struggle for existence. True there are exceptions. Few people are born with a silver spoon, but even they must often maintain a terrific struggle for existence, that others know nothing about. Life is often spoken of as a battle and the metaphor used in this connection is an apt one. Anything in life that's worth-while must be won. It can never come by mere accident. To obtain it there must be struggle and sacrifice; and it is the enormous price that these things often exact which makes them so valuable.

The story is told of Lorenzo Dow, a great preacher of the Gospel, and a man with implicit faith in God, preaching from the text, "I can do all things". As he read this from the open Bible before him, he declared, "No, Paul," he went on, wagging his head as he addressed the sainted author of the words, "you are mistaken for once and I'll bet you five dollars on it." With this, Lorenzo Dow threw a five dollar bill from his pocket and slapped it down on the Book. After a pause, he read the

remainder of the text, "through Christ which strengthened me." "Ah, Paul," he cried, snatching up the bill and putting it back into his pocket, "that's a very different matter. The bet's withdrawn." In this unique way, he pressed home the truth to his hearers, that it is the strength of Christ which gives courage and nerves one for the battle of life.

We are ever struggling against opposition, and today, when all about us the world seems to be crashing and one hardly knows which way to turn because of the circumstances, there is this comforting thought: "I live by the faith of the Son of God; His strength must be, and is, my strength, for when I am weakest, then am I strong."

Distance May Bring Delusion

MANY travelers, while crossing the barren waste of the desert, have been most sadly disappointed because in the distance a mirage led them to see green trees, an abundance of water, a place of rest, an oasis. On and on they struggled, always hoping to reach the spot before nightfall; but as they traveled on, they learned that the water had eluded them, the distance had only brought deception.

A group of travelers going along a road with which they were not very well acquainted, began to look for a signpost on the corner. At some distance away from the crossroads, one cried out, "I can see one yonder in the distance"; another, "I believe I can see it, too, about a half mile off"; and a third added, "I am almost certain that I can see it"; but the fourth said, "You may be right and you may be wrong. We had better go the rest of the way and see it definitely and be able to decipher what it says to us."

So many times in life we picture things way out in the distant future, and when we finally arrive there, it is only to be disillusioned. All the things for which we had fondly hoped have eluded us; or time with its ever changing aspect has so completely altered the scene, we scarce can recognize it.

There is one Person about whom we should never be satisfied with a distant vision. There are many who have seen the Saviour afar off. They may have even recognized Him in prophetic truth as Balaam saw His Star illumine the horizon in the distant centuries, but you and I cannot afford this far off view of the Lord Jesus Christ. We need to draw near enough to Him to become definitely and personally acquainted with Him until that experience and acquaintanceship will match the fervency of a doubting Thomas of old, and we too will cry from a sincere heart, in which faith has been begotten, "My Lord and my God."

A PALANAQUIN PAVED WITH LOVE

C. R. Heisey No. III Something Better than Wine, S. S. 1:2

THIS is really an important announcement for a world in which there are such multitudes who seemingly think that the experience par excellence is to come under the influence of spiritous liquors. We need not elaborate upon this latter statement for the heart of every true lover of life, liberty and the pursuit of happiness, in this fair land of ours cannot but be dismayed at the ravages of "wine" in the society of nearly every community. Especially alarming is the foundation for misery which is being laid up for the future structure of living in our nation because of the participation of youth in this dire, habit-forming, pleasurable but damning pursuit. So, it is really a subject worthwhile discussing, this matter of something better than wine.

"Wine" is a most significant term in Scriptural usage. It is both good and evil in its connotations. Should there be any difficulty with certain statements in the New Testament usually quoted to ease the conscience of those who love "tippling" (In case you don't know the meaning of that term, Webster says it is "to drink, as liquor, frequently or by sips, especially too often.") be it known that the term "wine" is used for both the fermented and unfermented juice of any plant used as a beverage. "Must" (tirash-new wine) was drunk either sweet or half fermented, wine proper after fermentation. The next time you are accosted with a "little wine for the stomach's sake", think that over. Also hesitate meditatively over the "best wine", of Jesus at the wedding feast.

Noah seemed to get along quite well until there is mention of "wine" in the record, which is its first mention among men. Now, since men lived to the advanced ages of only a little less than a thousand years there must have been many less of the bacteria which cause disintegration and decay and shortens life among men. Could it be possible that the yeast causing fermentation resulting in alcohol did not appear on the earth until after the flood, and that the dishonorable effects of drinking the fruit of the vine were unknown to this ancient patriarch? This we do not know and it needn't bother us. The effect of said drinking now is so well known and so devastatingly apparent, that no manner of conniving can excuse permissions which inspire conduct so antagonistic to consistent Christian living. This is especially true since we are informed that there is something better than wine. When God's Word uses the word better, whatever is compared is worth looking into.

"Wine" is a most suggestive term as it stands before us. The common name for "banquet" among the Hebrews was "Mishtch" (drinking). The Feast of Booths, or Tabernacles, was a "harvest meeting", in the month of Tishri (Sept. or Oct.) and was a feast of unrestrained joy—a banquet of song and dancing. Now this does not necessarily catalogue it among the detestable practices, if we remember that "wine" could be either good or bad, and that its character

would be determined by the disposition and permissions of the participants.

"Wine" was, and still is, presupposed by many as a necessary part of every meal. "Wine and corn" represented the most important part of the produce of the land. Noah "began to be a husbandman and planted a vineyard." Israel learned the art of vine culture and was a race of "husbandmen". Entirely good were the possibilities of such procedure, but, as in every other pursuit among men, there is the test of whether man will obey God or God's opponent, the devil, so are there possibilities of either blessing or cursing this situation. The excesses of the Canaanites developed the Rechabites, the "tee-totalers" described in Jeremiah 35. It must have been the excesses of the Israelites that developed the Nazarites, who drank no wine.

"Wine" is a "spiritous liquor". It stands for the best the devil, and the world under his control, have to offer. It is an outside influence injected into the man radically changing his spirit, his moods, tempers, in short, his whole attitude and disposition toward his problems and environment, without changing the man. As such it is to be recognized as a powerful force in the life of men radically affecting the society in which he moves, a force, without which he is missing much unless there is a superior force influence to take its place. We are here to thank God that such a force is available, not only to satisfy entirely every need but to do it in a superior manner for there is "something better than wine". But first, let us more thoroughly examine the characteristics of the "wine" which is "worse" than what we wish to talk about.

"Wine" is a convivial beverage. This term is very suggestive and descriptive of the character of the subject under discussion. It consists of the two French words, "convivium" (feast) and "viviere" (to live). It is "of or relating to a feast or entertainment; festive; gay" and has for a synonym "social". Conviviality is the "good humor or mirth indulged in on festive occasions." When the trees said to the vine (Ju. 9:13) "Come thou and reign over us", the vine quite aptly replied, "Should I leave my vine which cheereth both God and man, and go to be promoted over the trees?" It is a misappropriation of truth to infer that because its influence is pleasing to man that its effects are always pleasing to God. We must remember that it was the vine which said that even though it is a quotation from the Word of God.

"Wine" is rightly named the "gladdening product of the vine". It is used to make one the "life of the party", to revive, exhilarate and invigorate dull spirits. This it does for the time being. Indeed, so common is its usage and widely accepted its value for the purposes mentioned, that one seems presumptuous to assume the possibility of anything even comparing with it in imparting enlivening qualities to society's parties. Yet, in spite of all that seems contrary, we confidently quote that there is something "better than wine."

"Wine" makes men forget reality. Solomon says, (Prov. 31:7) "Let him drink and forget his poverty, and remember his misery no more." There is no denying that spiritous liquors taken into the human body do make the creature oblivious to unpleasant and troublesome reality—for the moment. But, if we carefully study the thought of Solomon in the verse preceding that one we conclude that it is only "unto him that is ready to perish", that drink should be given, for it "is not for kings . . . to drink wine . . . nor for prince strong drink", for it makes them "forget the law, and pervert the judgment of the afflicted." Hence, one should be aware of the "perishing" quality of this characteristic of wine unless it is desired to commit suicide and forever shut one's self away from hope. It should not be difficult to find something better than this for the happiness and welfare of man.

Men take "wine" on the assumption that its influence strengthens them for strenuous labor and renews strength in time of fatigue. But even a school child knows that in every test of strength or athletic prowess, alcohol is denied that one who would seriously enter the contest with hope of success. It was once thought that the endurance of explorers in Arctic regions was enhanced by wine but this is now so obsolete an idea that it is almost a waste of time to mention it.

"Wine" makes men lose a sense of responsibility. Many and terrible are the crimes committed under its influence and tragically painful the confession so often heard, "I didn't know what I was doing." Truly spoke the wag who said "When wine goes in wit goes out." It makes a prince to "forget judgment" and that he is to be judged for the things he does. Surely for the welfare of mankind there is need for "something better than wine." No more descriptive term nor more accurate definition of its attributes has ever been penned than that found in Prov. 20:1—"Wine is a mocker, strong drink is raging: whosoever is deceived thereby is not wise." For, of a truth, he who thinks to drown his trouble in alcohol finds it very much alive after a dousing for alcohol evaporates and trouble doesn't. Yet "wine" is the expression of the very best that the world has to offer for keeping "life" in society. (Surely God did not create man to be mocked.) There ought to be something "better than wine".

Thank God there is and it is expressed in the comparison stated in our text: "Thy love is better than wine" and, continuing our study of the Song of Solomon we think of this superior "influence", as the love wherewith God hath loved us which, by His Spirit he sheds abroad in human hearts. "Pooh", I hear somebody say, "None of your preaching. We are out for a good time and we'll have it. None of this long-faced religious stuff for us!" A "good time"—will you? Wait! If all you know about "being religious" is being "long-faced" then you do not know all that is to be known of the delights of a true friendship with Jesus, who is "altogether lovely". Remember this—in every comparison of the devil's best with God's best, God never comes out second best. When the writer of our text spoke of God's love as being "better than wine" he spoke truth. Any other concept is misconception.

Paul would not deceive the Ephesians. He desired for them supreme happiness so he said, "Be not drunk with wine wherein is excess, but be filled with the Spirit." We have spoken about "spiritous" liquor being an outside influence taken within a man, changing his spirits without changing the man. Here is a Personality whose presence within a man not only changes the man for the moment, but permanently, so long as He makes this man his habitation. This is as long as He is entertained and not "grieved" away by the man ignoring His attentions. He becomes the Abiding Guest and His influence upon the life leaves nothing out that would contribute to the highest degree of happiness. Rather, He drives out of that life everything that would hinder highest happiness. His entrance depends upon heart excellence and that depends upon acceptance of full salvation.

Without fear of successful contradiction we affirm that there is no greater gladness, there are no more towering thrills, there is no more excellent exhilaration, in the best the devil has to offer than there is in the best God gives to that one who will pray through, and without reserve, submit himself to the will of God. Such are admitted to a friendship that is as superior to anything Satan has to offer as heaven is high above the earth. To hear our Beloved say, "Thou art all fair, my love, there is no spot in thee" and to bask under his "banner of love" in His "banqueting house" is something "more than wine". All glory to the Lamb who was slain to make us so. It is just as real to those who live righteously as the riotings of those who live riotously.

The "life of the party" is that one to whom His life has been imparted. A good time in the Lord without a headache the next morning (after the night before) hallelujah! O, gentle reader, do you know the thrill, the gladness, the blessing, the glory that surrounds, and abounds within, those who do know the Lord in His fulness and with His fulness are filled?

"Wine" makes sad-u-sees, for in the end it biteth like a serpent. God makes glad-u-sees for at His right hand there are pleasures evermore, which is much "better than wine".

"Wine" absolutely doesn't strengthen. 'Tis a false assumption. But—"They that wait upon the Lord shall renew their strength, (strengthened with might by His Spirit in the inner man) they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint". Those who drink not only don't do that but they wobble and stagger. His love IS superior to wine in every way.

Instead of losing a sense of responsibility those who really love God realize that "every man must give account to God" for His conduct, and that every man is "debtor" to his fellowman to share with him, his pleasant experiences and "bear" with him, the burdens of life. If he "seeth his brother in need" and hath the "love of God dwelling in him", he helps him. The devil can't beat that for community progress.

And now what about the trials and tribulations which trouble the traveler along life's trailways? What is there better to offer than a few moments of pleasant forgetfulness followed by a fearful falling un-

der their dominion again? Just this. Do you remember about the "thorn in the flesh"? It must have been troublesome, for this prince of preachers prayed thrice, most persistently about it. He was neither delivered nor was it briefly drowned, but—he was delighted right in the midst of the thing that would have meant misery to any man, by the assured presence of Him who said, "My grace is sufficient for thee, for my strength is made perfect in (thy) weakness". That's "joy" even in "great tribulation".

What's more the very things which heavily pressed him down, were the very things which pried him out from under the load, for, with "this treasure in earthen vessels (in a fragile vase of clay) . . . the excellency of the power of God", ever present, he could say: "Since by the mercy of God I am engaged in this service I never lose heart . . . I am hard pressed on ever side, but never cut off: perplexed, but not driven to despair; (never utterly baffled): routed but not abandoned; (pursued but never left unsuccored); struck down but never destroyed; never free from the danger of being put to death like Jesus, so that in my body it may be clearly shown that Jesus lives."

And with enthusiasm I declare—that IS something "better than wine". With confidence I repeat: In every comparison of the devil's best with the best that God has, that one who chooses God's best never comes out second best. All praise to Him who causes us to ride earth's high places in a "Palanaquin Paved with Love", who loved and still loveth us—our "Beloved" our "Friend". (To be continued next issue.)

POSITIVE PEACE

Harold S. Martin

PEACE is not the absence of war. There is an intermediate state where neither one exists. Poland is in such a state today—they are not at war and fail in any form of peace. Many of them would prefer war to the present condition of enforced peace by slavery. America was not at war until the close of 1941 but to say we had peace would be to ignore the young men who were being trained for death.

For several years we had three distinct social attitudes of militarism, isolationism, and pacifism. Howard Brinton of Pendle Hill says that "war is not only a result of isolationism, it is isolationism in its most extreme and disastrous form. In peace, isolation is a mild sort of war carried on by means of tariffs, passports barriers, hindrances to migration, and other impediments. In war, isolationism becomes active." How quick this movement occurs is seen in the statements of wrath from some of our isolationists in Congress on December 8, 1941.

War is the result of continuous self-centeredness. Frequently a militarist will start out with a genuine desire to help others but he is soon corrupted by the brutal means which he must use. With few

exceptions nationalistic self-interests are the basic roots of war. Such statements as "the brutal Japanese savages" and "we'll crush her for a hundred years" do not breathe the Christian philosophy of life. A genuinely vital religion reduces hatred and self-interest and makes the individual conscious of his part in building up an attitude of concern for the individuals in the whole rather than the whole alone. Men will not make good soldiers until they lose sight of the spiritual in man and are willing to bayonet the physical.

Peace demands the negation of self and the institution in its place of wilful, whole-hearted, devoted service for others. Peace does not come automatically. "Blessed are the peacemakers" portrays peace as constructive and aggressive. Something must be done with it. It isn't the sort of thing you hold in your hands. If you do, you lose it.

There can be no question that the pacifist is going to need more courage for his beliefs than he did a few weeks ago. The cries of "Remember Pearl Harbor" will sway some pseudo-pacifists. The belief that "war is wrong and because of that conviction I'll have no part in it" must be

maintained regardless of circumstances. Conscientious objectors are not simply objectors to killing, for if that were true they would rightfully belong to the armed forces as non-combatants. The fact that they are willing to make sacrifice for the preservation of their conscience is due to a conviction that war is not a necessary evil. If we believe that love and goodness are the only forces which ever accomplished any lasting social change we'd be hypocrites to take part in any program which fails to sustain this aim.

One of the most frequent questions asked of pacifists is "what would happen to our country if everyone did the same as you are doing?" If our peace philosophy would gather sufficient momentum that a majority of the citizens of the United States would be conscientious objectors we would still believe that suffering and sacrifice are necessary for redemptive changes in society, but we would take them upon ourselves rather than inflict them upon others; we would not try to kill the "enemy" but to transform the enemy into a friend. If this were the ideal of our citizenship there would be no effort on the part of foreign dictators to conquer us for they would be forced by their own people to establish a government like ours. Pacifists are not afraid to be in a minority, because they believe they are trustees to truth which

(Continued on page 72)

The Evangelical Visitor

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V. L. STUMP, Editor and Manager

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Miss Sadie Book, Ramona, Kans., Box 93.

HOME MISSIONS

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Altoona Mission, 613 Fourth Ave., Altoona, Pa., Herman G. and Laura Miller.

Buffalo Mission, 25 Hawley St., Buffalo, N. Y., Walter and Sadie Reighard.

Chicago Mission, 6039 Halsted St., Chicago, Ill., Sarah Bert, Supt. Emeritus; C. J. Carlson, Supt. and Pastor, Avas Carlson, Harriet Gough, Alice K. Albright, Rosa Eyster.

Dayton Mission, 601 Taylor St., Dayton, Ohio, W. H. and Susie Boyer, Eva Dick, Angeline Cox.

"God's Love Mission," 1524 Third Ave., Detroit, Mich., William and Willa Lewis, Janna Goins, Ida Eckman.
Home Address: 3949 Wabash.

Messiah Light House Chapel, 1175 Bailey St., Harrisburg, Pa., Joel and Faith Carlson, Anna Wolgemuth, Ruth Freisen. Phone: 26488.

Philadelphia Mission, 3423 N. 2nd St., Philadelphia, Pa., Jesse and Esther Hoover, Emma Crider.

Life Line Gospel Mission, 832 Kearney St., San Francisco, Calif., William and Mary Hoke, Grace Plum, Ruth Bowers.

Welland Mission, 36 Elizabeth Street, Welland, Ont., Can., Edward and Emma Gilmore, Mary Sentz, Luella Heise.

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Gladwin, Michigan:
Mt. Carmel, Charles and Myrtle Nye.
Oak Grove, Melvin Stauffer.

Houghton Mission, Tillsonburg, Ont., Can., R. D., Idellus Sider.

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Garin, Albert and Marjorie Engle, Imogene Snider, Ruth Hammond.

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Jabbok Bible School, Thomas, Oklahoma.

Messiah Bible College, Grantham, Pa.
Ontario Bible School, Fort Erie, Ont.

Special Announcements, Evangelistic Slate, Etc.

Evangelistic Slate

CHARLIE B. BYERS, Chambersburg, Pa.
Green Springs, Penna., Feb. 1-22.
Elizabethtown, Penna., Mar. 1-15.

ALVIN C. BURKHOLDER, Upland, Calif.
Crossroads, Lanc. Co., Pa., Feb. 1-17.
Grantham, Pa., Feb. 18 to March 8.

EDWARD GILMORE, Lowbanks, Ont.
Granville, Penna., Feb. 8 to Feb. 22.
Manheim, Penna., March 1 to March 15.

ELD. R. P. HEISEY, Louisville, O.
Antrim, Pa., March 1

HENRY N. HOSTETTER, Washington Boro, Pa.
Ontario Bible School, March 8

J. LESTER MYERS, Greencastle, Pa.
Center Co., Pa., Mar. 1-15.

ANNUAL MERGER MEETING: Program for the Fourth Annual Merger Meeting to be held at Cross Roads Church, near Florin Penna., on Saturday, March 7, 1942, opening at 10 A. M.

Opening Scripture and Prayer.....George Showalter, Reinholds, R. I., Pa.

Address of Welcome.....Irwin Musser
Mount Joy, Pa.

Topic—True Greatness....Adam H. Wengert
Jonestown, R. D., Pa.

Topic—The Price of Success.....Charles Byers, Chambersburg, Pa.

Remarks

Closing Prayer.....Peter Gress
Reinholds, R. I., Pa.

Noon

1:15 Song Service and Prayer
Business Session

Reading of Minutes of the previous

Merger Meeting

Place and time for the 1943 Meeting

Social Worship

Closing song and prayer

All the members of both bodies are cordially invited to attend these services

Twisted Scriptures

A NEW YORK enthusiast has a good collection of etchings, one of them being of the leaning tower of Pisa, which hangs over his desk. For a long time he noticed that it persisted in hanging crooked despite the fact that he straightened it every morning. At last he spoke to the maid, asking her if she was responsible for its lopsided condition. "Why, yes," she said "I have to hang it crooked to make the tower hang straight!"

Even so, some find it necessary to twist the Scriptures in order to justify their own actions and try to make their lives appear right.—The Evangelical Christian.

"The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever." Psalms 111:10.

News of Church Activity

Kentucky

REPORT FROM THE KENTUCKY FIELD: As we come to the close of another quarter, we are glad to report the blessing of the Lord on us and our work. And while this quarter leaves another year in history, we are prone to look back over the year 1941. Under the blessing of the Lord and with the co-operation of friends we have been able to give another year's service in the cause we love so well.

Our regular schedule of services has been carried on much as usual. Some of these services have been definitely blest of God. In general our regular services are continuing with good interest. Large attendance and very good interest was manifest in the Christmas programs which emphasized the true message of Christmas.

Much of our attention this quarter was centered in the church building program. This building which is located between Garlin and Vester is moving along nicely. We have been very conscious of God's blessing on the efforts to materialize the project. In accordance with prayers offered, three important and necessary conditions converged to make possible the success of the work to the present point.

First, necessary finances have been forthcoming. Some supplies had been ordered in faith. While they were being delivered a check for nearly \$250.00 came. Other liberal offerings have been coming in also which are appreciated very much. The people of Adair County have contributed about \$450.00 which we think is very complimentary. While we do not have sufficient funds to complete the building, we are trusting God to move other hearts to supply what is yet needed.

Second, God has inclined people to help with labor. To date we have only paid out \$2.10 for labor. The greatest donation of labor is that of Bro. M. G. Engle from Thomas, Okla. who has given us four weeks of efficient services in overseeing the construction of the building. We are very grateful for this and his many friends here are anticipating very much his returning in January to complete the job.

Third, extraordinarily favorable weather for November and December made it possible to work with the loss of only two days during the four weeks that Bro. M. G. Engle was here. Those two days were very profitably spent in looking after building materials.

We give God all the glory for what has been done. We ask your prayers for this work which we hope will be completed in the early Spring.

We had the privilege of having Bro. John Rosenberry as our evangelist for the Fall revivals. His faithful messages, kindly spirit, earnestness, and sincerity were greatly appreciated and witnessed by large audiences. He held three meetings one at each of the three stations. There were definite victories in each series of meetings. A real climax occurred the last night Bro. Rosenberry was able to preach, on a Sunday night at Evangel Chapel. God's presence and power was manifested with great demonstration. It was a great disappointment that he became ill and could not continue the meeting. A baptismal service followed each of the meetings. The Lord witnessed in a gracious way in these services.

Most of our group of workers have enjoyed

good health this quarter except some illness in the Wolgemuth home. We are grateful to the Lord for the degree of restoration to health among them.

Sr. Imogene Snider enjoyed a vacation of several weeks with her folks in Oklahoma. The Gramms spent the holiday season with friends in Ohio. The Wolgemuth family with Sr. Clapper left on January second for a few weeks visit in Pennsylvania. The writer left on December 26th for some revival work in Lancaster County, Pa.

During a recent visit of our Home Mission Board representative, Bishop Wilbur Snider, Sr. Ruby Clapper was transferred from the Fairview home to Home Evangel. May the blessing of the Lord rest upon her and all our co-workers.

We appreciate the many "Donations of produce" which were given while Bro. Michael Engle of Oklahoma was with us to work on the church. Had it not been for this the many meals served to different people during this quarter would have resulted in a still larger "table account". We are glad for all who have eaten with us and are also grateful for all the donations of produce.

A very heavy car driving schedule this quarter would explain our large car account.

With much appreciation for the liberal donations in money for the needs of the work we present the financial report below. We know the Lord blesses all who stand by the work.

Financial Report for Oct., Nov., Dec.

Receipts	
A Friend	\$ 2.00
Chambersburg S. S.	53.77
A Brother	1.00
"A Friend"	5.00
A Sister	1.00
"A friend of missions"	1.00
Martinsburg S. S.	30.00
M. B. C. Missionary Cir., Grantham, Pa.	15.00
P. B. Friesen, Thomas, Okla.	5.00
"A Friend", Lebanon Co., Pa.	20.00
Gratersford S. S., Pa.	48.81
Harold Paulus, Ohio	10.00
Sara Wagner, Garrett, Ind.	3.00
A Friend of Missions, Rapho Dist., Pa.	5.00
D. H. Kreider, Shannon, Ill.	5.00
Pleasant Grove Cong., Ky.	20.00
Nettie Calhoun	5.00
Vester Cong., Ky.	4.25
Bloomington Cong., Ky.	3.11
Grassy Springs Cong.	3.00
Imogene Snider	2.00
Albert H. Engle and wife	4.00
Evangel Chapel	1.66
W. R. Goodin	1.00
Harvey Lewis	1.50
Dunbar Hill Congregation	1.73
Spout Spring Congregation	2.50
Harold and Alice Wolgemuth	2.00
Fairview Congregation	2.64
Tartar Congregation	3.75
Miller Fields Congregation	1.00
Ruby Clapper	2.00
Hershey and Dalta Gramm	2.00
Total Receipts	\$268.72

Expenditures	
Garlin:	
Car account	\$63.90
Table account	36.71
Electricity	9.00
Fuel	4.95
Miscellaneous	6.45
Total for Garlin	\$121.01
Home Evangel:	
Car (general)	\$21.62
Overhauling motor, tires	36.43
Fuel	8.00
Table	18.00
Miscellaneous	4.26
Total for Home Evangel	\$83.31
Fairview:	
Car	\$33.77
Table	28.73
Fuel and light	11.88

Miscellaneous	3.32
Total for Fairview	\$77.70
Quarterly Bulletin, Partial cost of material and mailing	4.50
Total General Operating Expenses	\$291.52
Deficit, Oct. 1, 1941	52.86
Total expenditures plus deficit	\$334.38
Deficit, Dec. 31, 1941	\$65.66
Will you please pray about this deficit?	
Your co-workers	
Albert H. Engle and Workers.	

REPORT FROM HOME EVANGEL: "Let us hold fast the profession of our faith without wavering;—not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Hebrews 10:23 and 25.

This is Christmas Day as I am writing this report. This reminds us that Christ came the first time as the "Babe of Bethlehem" but He is soon coming again. This will be His second coming. Therefore, "Let us hold fast the profession of our faith—as ye see the day approaching."

When we made our last report, the revival meeting was in progress. Bro. John Rosenberry was the evangelist. His clear, definite preaching brought heavy conviction to hearts. Twenty-five souls knelt at the altar calling upon God for mercy. Two nights the altar was filled with seekers. We felt the revival was hindered by the sickness of Bro. Rosenberry. After the sixth night Bro. Engle had to serve as evangelist until the close of the meeting six nights later.

Bro. Rosenberry made many friends here and they are looking for his return to Kentucky in the near future.

The devil was not satisfied in one attempt to hinder a good revival. On the twelfth night of the meeting after a late altar service, I took my bed because of sickness. But we thank the Lord for the victories won. However, we feel more good would have been accomplished if sickness had not hindered the meetings.

Then Sunday School at Spout Springs is encouraging. It is a small school but the people who attend are very much interested in the work. The attendance at Evangel Chapel has increased the last quarter. Last Sunday (Christmas Sunday) there were eighty-nine present.

This closes the Old Year report and we do not know what the New Year may hold. But let us ever keep looking through the clouded atmosphere to the bright crown awaiting those who are faithful.

—Harold Wolgemuth

REPORT FROM FAIRVIEW: Greetings in Jesus' Name. At this time when the world is at war again the name of Jesus is more precious than ever before. We are celebrating the coming of the Prince of Peace into the world and now it seems that all peace has flown. Yet we read that same Jesus is coming again to establish a kingdom of peace for one thousand years and our prayer is even so come quickly Lord Jesus.

We appreciated the short visit of Bishop Snider this quarter and feel that it was a blessing to the work.

The Sunday Schools and other services have been well attended with the exception of the school at the Fairview Church on account of Whooping Cough. But it is now on the increase again for which we are very thankful.

We welcome the three new members that have taken fellowship with us this past quarter. Our prayer is that the church may prove a blessing to them in their service for the Master and we are confident that they will be a blessing to the church of their choice.

Let us not forget to pray for one another as we face these trying times. We do not know what is the future for the child of God till Jesus comes. But we have the assurance that He will never leave us nor forsake us. Praise His Name.

—Hershey Gramm

Pennsylvania

REVIVAL MEETINGS AT FAIRLAND: "On January 4th, a series of revival meetings opened at the Fairland Church, Cleona, Pa. We were happy to have Eld. Irvin O. Musser, steward of the Messiah Home, with us as evangelist. For two weeks we were privileged to hear the heart-searching messages which were brought from the Word of God.

Due to the cold weather, the services were not so well attended the first week, but we were glad for increased interest later on. There were some who manifested their need of Christ, and there was one decision for Christ. We have felt that God's presence was with us, and our souls have been revived. There were others who would have longed to see saved, and we trust that they will not put off the day of their salvation, but will call upon the Lord while He is near.

We wish the blessing of the Lord upon Bro. Musser as he continues to labor in God's vineyard.

Eva Funk, Cor.

REVIVAL SERVICE AT MESSIAH HOME CHAPEL—On Nov. 22, 1941, Bish. Lafayette Shoaltz from Canada, came to labor with us in a revival service which continued until Dec. 7. He brought us rich messages from God's Word of One who is able to save to the uttermost and to cleanse and purify.

There were those who received definite help, some received help at the altar others went to their room with a purpose in their hearts to seek the Lord. God is always faithful to those who call upon his name. His promise is "If ye call I will answer." But it is sad to see those who refuse to take God's plan for their lives, and neglect the most important thing, in these days of uncertainty, of knowing that the past is under the blood and the future in His hands.

Bro. Shoaltz' last message to us here was concerning "the last days" and "as it was in the days of Noah so shall also the coming of the son of man be."

We can say the Lord has been very good to us here at this place. And may the Lord bless Bro. Shoaltz as he goes elsewhere preaching the Gospel in the interest of precious souls.

*** **

On Dec. 18th Bro. Jesse Hoover spoke on his experience in France and of some of the conditions there. When we hear of others who are suffering, hungry and cold we feel we should be more thankful for the blessings we enjoy.

*** **

Dec. 21 the Young People's Society presented the Christmas program. Music by the Harrisburg Ladies Chorus. The children added several interesting features, and a short message by Bro. Oscar Raser.

—Elizabeth Kanode, Cor.

MASTERSONVILLE REVIVAL — Cast thy bread upon the waters: for thou shalt find it after many days. Eccl. 11:1.

A revival meeting was held at the Mastersonville church, beginning Jan. 4 and continuing for two weeks, with Bish. J. T. Ginder as evangelist.

Bro. Ginder came filled with the Holy

Spirit and brought very practical and soul-stirring messages. In many of his messages he brought the present day conditions before the congregation and how to face them. As Mastersonville is in the community in which Bro. Ginder spent his boyhood days he had a special burden for this vicinity, which we who know the saving power of Christ can easily understand.

The interest was good with the exception of the first week being extremely cold. The power of conviction was felt during the meetings with several seeking the Lord for the first time, others receiving spiritual help. There are many others in this community who need the Saviour. We are still praying that conviction may cause them to yield their all to Christ.

We appreciated Bro. Ginder's messages and trust the Lord will bless him as he continues in his labors.

—Arthur H. Brubaker, Cor.

REPORT OF MANOR REVIVAL: Beginning December 28 and continuing for two weeks the revival meeting at the Manor Church was held, with Bro. Albert Engle of Garlin, Kentucky as evangelist.

Bro. Engle came filled with the Spirit and brought soul stirring messages night after night; messages that exalted Christ. Many of the believers expressed themselves as being helped. There was good interest in the services. Two souls knelt at the altar for the first time; others knelt at the altar for a deeper work of grace. We know there were those who were touched but didn't yield, but we know God's Word shall not return unto Him void.

Bro. Engle also gave a number of pre-sermon talks on his work in Kentucky which we appreciated very much. May God bless Bro. Engle in his field of labor.

On January 3 and 4, a Sunday School and Missionary program was given in connection with the revival. The speakers were Sr. Mary Kreider, Sr. Verda Moyer, and Bro. Engle. Their subjects were, Revivals in Africa—Mary Kreider; Promoting Reverence and Worship in African Sunday Schools—Verda Moyer; Why Is Attendance at Public Worship Such a Problem and What Is the Remedy—Albert Engle; The Work of a Nurse in the Mission Field—Verda Moyer; Putting True Religion into the African Educational Program—Mary Kreider.

—Anna Heisey, Cor.

MT. ROCK CHURCH IN NORTH FRANKLIN DISTRICT: We are glad to report to you the workings of God in our midst, during a revival held at the Mt. Rock Church, December 14 to January 4. Eld. Ginder was our evangelist.

The Holy Spirit watered the truth of these messages and souls came to the altar, weeping their way back to Father's House. We are very thankful to God for the gracious presence of the Holy Spirit in the services in these days of sorrow and distress, and can say with the Scripture that God hath visited and redeemed His people. The illustrative talks given by Eld. Ginder to the children before the regular sermon were an interesting phase of these services. The interest and attendance of the children increased nightly.

May the grace of God be multiplied to Eld. Ginder as he goes to other fields of labor.

—Daniel Burkholder, Cor.

CANOE CREEK GENERAL REPORT: While meditating we have been made conscious of one thing. Father Time has moved steadily on until he has successfully closed the door of 1941 with its many problems,

heart aches, tears, pains, sorrows, its pleasant memories and past victories, only to open up to us new opportunities that will no doubt be far superior to those which have gone down on the pages of history. Who can know whether Father Time, who has served us so faithfully will have the privilege of ushering us into the year of 1943, at which time our beloved nations are looking forward to complete conquest and retraction of peace? The question at hand is of great importance. However, to the blood-washed church its importance lies in the possibilities of the final conquest and triumph when our Great Commander shall lead us out of the battle here, into the reign of eternal peace, Glory to His Eternal Name!

Reviewing the past twelve months, we can conscientiously say it has been a very busy time for us here, and what has been accomplished can only be credited to the great "I AM". Two tent meetings and an early winter revival were held, besides our regular three prayer meetings and a Bible study and three services on Sunday. At the present a fourth prayer meeting is being conducted in a new field.

Bro. Henry Ginder held our winter revival for us and the Lord used him in a definite way. Several knelt at the altar of prayer to be reclaimed; others to be sanctified. Two young couples are planning on coming into the church as a result of this meeting. May the Lord continue to bless Bro. Ginder as he goes forth to hurl the gospel story, and give him many souls for his labour.

The new kitchen that has been added to the mission has proved to be a real blessing to us. Bro. Leonard from Altoona, installed a closed in sink for us and bore the expense of the same. We appreciated his interest in us here as well as his liberal support. We also are thankful to the various places that sent us offerings to offset the expense of this new addition.

Since we have given a retrospect we now look forward to what might be accomplished throughout the months to come should the Lord tarry. Our earnest desire is that God may use us and give us many souls. All together let us mobilize our efforts for Jesus.

Financial Report for Oct., Nov., Dec.

Receipts	
Balance on hand Oct. 1	\$ 18.77
Bro. and Sr. Patterson	17.50
Hall Offering	44.32
Bro. and Sr. Long	9.00
A Lover of Missions	5.00
Bro. W. Miller	6.15
Bro. and Sr. Robinson	25.00
Bro. and Sr. H. Walls	7.00
Sr. Deeters	.50
Bro. and Sr. Grove	8.25
Sr. Rodes	7.30
Bro. and Sr. Gray	1.00
Bro. and Sr. I. Walls	10.00
A Sister	4.00
Canoe Creek S. S.	11.00
Sr. Bowser	5.00
Elizabeth and Edith Long	1.40
Sr. Violet Ilmer	1.00
Aged Women's Class, Martinsburg	7.00
Manheim Sunday School	25.00
	\$214.19

Expenditures	
Groceries	\$ 41.39
Coal Oil	2.10
Miscellaneous	10.84
Milk	11.85
Lights	9.37
Coal	22.00
Household effects	21.32
Gas for Stove	10.25
Cement	1.68
Glass for Window	1.40
Car inspection, gas, grease, antifreeze	27.55
	\$159.75

Bal. on hand Jan. 1, 1942	\$ 54.44
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Special fund for building

Receipts	
Maytown S. S.	\$35.95
Bro. Henry Miller	6.73
Bro. J. Leonard	10.00
Fairland S. S.	19.00
E. C. Flewelling	8.00
A Lover of Missions	2.00
M. B. C. Missionary Circle	15.00

(Continued on page 66)

RELIEF AND SERVICE COMMITTEE NEWS

* * * *

War Relief Activities as Reported at the First M. C. C. Convention of 1942

I T was quite a revelation when the reports were read to us during the convention stating the total amount in cash and clothing which was donated during the year by all the groups of which the Brethren in Christ Church is one. The total amount donated to War Sufferers Relief by the M. C. C. Churches in the United States and Canada amounted to \$99,859.30 in cash and \$42,826.40 in clothing. This makes a grand total of \$142,685.70 for the year.

The cash was disbursed to relieve war sufferers in Holland, France, England, and Poland, while the clothing was distributed mainly in England and France.

Our own Bro. Jesse Hoover gave a glowing verbal report of the Relief Work as it is carried on in France. He reported that much appreciation is expressed by the war refugees for the kindness shown them by the people of the United States. Many of them say that after the war they want to come to the United States and join a plain church.

The following five-point program policy was accepted for guidance in further relief work planning:

I. That the intent and influence of the program be to relieve need regardless of the recipient's race, class, or political sympathies and that relief projects be accepted and organized that can be properly supervised by American personnel and consistently administered in a Christian manner and as an evangelical witness to Christian love.

II. That as far as possible projects for relief be undertaken or supported that may be continued and that the plans for same in any given area involve a monthly expenditure of \$1500.00 or more so that the work in such area may warrant an American worker to be in supervisory charge.

III. That the first attention in any survey of need be given to children and mothers and that in general those areas of need be studied and relief in them undertaken that are neglected by the larger National and the more partisan relief organizations.

IV. That in the setting up of local organizations or in subsidizing relief programs already in existence or in hiring of native personnel in any administrative capacity the utmost endeavor be made to make only such choices in which the viewpoint and ideals of the MCC are shared—this so that their connection with the MCC organization confirm and add to the witness of Christian love.

V. That in areas where larger National relief organizations meet mass needs, that our program be so planned that it supplements this service and wherever possible helps to provide channels through which mass relief can be properly distributed. A suggested minimum goal of one dollar per church member per year as a rea-

sonable quota guide for relief work purposes was approved for suggestion to our several cooperating groups.

The Relief Workers in the various foreign countries are preparing to stay indefinitely. In France, Germany, and Poland, it is becoming somewhat of a question as to the length of time they may stay on. Due to this uncertainty, the committee has requested the State Department to arrange for their return to the United States with the American diplomatic folks. Word has been received from the State Department that such arrangements would be made in case Americans would be asked to return.

An alternate possibility is under advisement. It was decided to explore the possibilities of sending a worker to Switzerland to continue our relief interests in Europe from that point.

All of this work is a token of Christian love shown to innocent and suffering humanity. The one dollar per member per year which General Conference of 1941 encouraged us to give to this great need is but a pittance as compared to the untold and manifold blessings which we enjoy here in America. Give it as a cup of cold water in the name of Christ our Saviour.

HENRY G. BRUBAKER, *Secretary.*
Relief and Service Committee

First M. C. C. Convention of 1942

AS an affiliated group of the Mennonite Central Committee, the Brethren in Christ Church was represented at this first meeting of the new year by the following members of the Relief and Service Committee: Bish. O. B. Ulery, Springfield, Ohio; Bish. R. I. Witter, Navarre, Kansas; Jesse Hoover, Philadelphia, Pennsylvania; and Henry G. Brubaker, Upland, California. The new demand made on the Peace Churches since the Pearl Harbor incident, was the highlight of this convention held in Chicago.

It was most heartening to have our representatives to report right from Washington, D. C., that the outbreak of the war had not changed the attitude of either the Director of Selective Service, or the Federal Director of the Civilian Public Service Camps, nor the General Public to a continued acceptance of the C. P. S. pattern as worked out under the Conscription Act. It is the desire of the United States government that the Historic Peace Churches continue to sponsor the Civilian Public Service Activities of various types for the conscientious objectors to war.

The new registration will call all men between 20 and 44 of military fitness and without dependents into some type of military service or work of national importance. It is, therefore, necessary to open new C. P. S. camps and other projects which will accommodate at least one thousand men beyond the number anticipated. These men are to stay in camp for the duration of the war and six months beyond the duration.

Recently four new camps have been open-

ed: Cascade Locks, Oregon; Henry, Illinois; Coshocton, Ohio; and Hagerstown Farm Camp Units. These new camps will accommodate over five hundred men. Another camp is to be opened soon west of the Mississippi River. When this one is launched, there will be a total of 25 C. P. S. camps drawing assignees from 48 states. Pennsylvania has the largest number of assignees. Pennsylvania furnishes 251, and Ohio a close second with 226 assignees, and Indiana third with 197. The states furnishing the smallest number of assignees to the C. P. S. camps are New Mexico and Nevada, each sending one.

A number of new activity projects have developed during recent months. Men in the C. P. S. camps volunteer to render such services. In no case is the man assigned to such work without his consent. Various units are being established, such as: health units which require at least one medical doctor as a member of the unit; foreign units, one each for China, England, Mexico, South America, and France; units of twenty-five each are being provided to work at mental hospitals, one unit for Elgin, Ill. and another for Gardiner, Massachusetts; mobile units are called for by the United States government to be available either here or abroad, as the need develops, from among volunteers in the C. P. S. camps for civilian evacuation; and individual assignments are also possible at present which makes it easy to utilize specialized individual training. Several other projects are being developed. When the United States government has approved them, a report shall appear in the Evangelical Visitor.

It will, no doubt, be of interest to Visitor readers to know the procedure for selection of assignees in Mennonite camps for service projects apart from the Civilian Public Service Camps. The ten points of procedure are appended herewith:

1. The administrative agency (Akron Office) supplies camp directors with definite information regarding the nature of each project, the qualifications necessary for participation in various aspects of it and the positive and negative factors (accompanying) connected with the work. If such information relating to several projects can be supplied at the same time, it would be helpful.

2. The camp director shall then present the project to the campees in a general way as he deems best or as suggested by the administrative agency, inviting those who are interested for a personal conference with him during which he would give more detailed information.

3. Following this interview, the candidate desiring appointments shall be asked to fill out a questionnaire of information furnished by the Akron Office. He shall also submit in writing a statement indicating why he wishes to be appointed, stating his qualifications for such work and naming references which may be consulted in determining his fitness.

4. The director will forward this together with the questionnaire to the administrative agency with his appraisal of the applicant and his qualifications for the project in question as set forth by the administrative agency. If there are a number of applicants the appraisal or recommendation need cover

only those whom the director considers best qualified.

5. The Executive Secretary with the General Director of Camps assumes responsibility for the final selection of appointees in all cases except those in which the directors' responsibilities do not cease with the selection.

6. In making final appointments, it would be well to keep in mind the following considerations:

- (a) Representation as far as possible of all constituent (Mennonite) groups in out-of-camp projects.
- (b) Representation of various educational levels.
- (c) Representation of all the camps.
- (d) The relative importance of the applicant to the total life and work of his camp as compared with his usefulness in out-of-camp projects and his desire for a different opportunity for productive (constructive) expression.

7. Non-Mennonite boys in camp shall be similarly handled except in cases where the boy's constituent group or the National Service Board in Washington is prepared to represent satisfactorily that boy's interest.

8. The Camp Director assumes responsibility to his staff and the young men for the manner in which the presentation and selection is handled in camp and the Executive Secretary does the same in relation to all interested groups.

9. No solicitations for non-camp projects will be honored by camp directors without prior consultation with the Akron Office.

10. All men selected for foreign service shall be submitted to the executive committee for appointments.

The present personnel staff to direct and operate the Mennonite C. P. S. Camps number thirty. This number does not include responsible draftees who are assigned to administrative work. Through the plans on foot to establish subsistence projects and assignments, it is hoped that \$2.00 per member per year will be adequate to carry on this work throughout the year. If you and your church congregation have not provided for this amount in your annual budget, please do so at once. Send all your contributions through your local solicitor to J. H. Hoffman, treasurer, Maytown, Penna.

HENRY G. BRUBAKER, Secretary.
Relief and Service Committee.

War Sufferers' Relief

Bro. M. C. Lehman Safe and Well

THROUGH the kindness of Congressman Robert A. Grant of Indiana, information from the State Department of Washington has reached Dr. Robert Bender of Elkhart, Indiana, concerning Bro. M. C. Lehman. Dr. Bender, son-in-law of Bro. Lehman, was informed that the latter is at Bad Nauheim, Germany, with the American embassy staff and newspaper men and is on the official list awaiting evacuation. He will be evacuated with the embassy as far as Lisbon, Portugal, from where he will proceed to America as soon as passage arrangements can be made.

*** *** ***

Clothing to Paraguay

A shipment of 127 bales of clothing (11,022 lbs.) was made to the Mennonites in the Fernheim and Friesland colonies in Paraguay. The shipment, valued at \$6,850.00 left New York on January 12 and will go by way of Buenos Aires to Asuncion from whence it will be sent to the Mennonite colonies. The clothing was of a miscellaneous assortment intended for both children and adults.

*** *** ***

Christmas in France

A letter from Sister Helen A. Penner, written on the 8th of December tells of Christmas plans at the Canet Plage convalescent home for children and expresses the joy she finds in her work. "So far, I am not sorry I came, only wish we could do more. We will have to be patient and be thankful that we are still permitted to do what we are at present. I enjoy the beautiful scenery and am getting used to the conditions here. We have stayed well and that helps ever so much. We are making a few preparations for a Christmas celebration here; a tree for the dining room-schoolroom, a gift for each child, and they are planning a program. We are hoping to have something special on the menu, too."

*** *** ***

Bro. Snyder Appointed to New Duty

Bro. John Snyder of Portland, Oregon, has been appointed to assume general oversight of camp budgets and to serve as camp auditor. His duties will also require him to keep in close touch with costs, prices, and buying policies as they apply to the several C. P. S. operations. Bro. Snyder will, if plans carry, visit each camp about once in every six months.

From August 9 to November 21 Bro. Snyder served as business manager and assistant director at the Grottoes, Va., camp and following that helped in opening the Henry, Illinois, camp. Bro. Snyder with his wife and child will reside at Akron, Pa.

(Compiled by Grant M. Stoltzfus)

Reports

(Continued from page 64)

Millersburg S. S.	10.00
Bro. Rife's Boys Class.....	15.75
	\$122.43

Expenditures

Sheet rock	\$31.73
Lumber	84.00
Piping and miscellaneous	6.70
	\$122.43

We sincerely thank all who have given to the work at Canoe Creek and have made it possible for us to close our record showing a balance, as well as those who have given up provisions which are as follows: Bro. & Sr. S. Oldham, a front quarter of beef; Sr. Wall, bread; Palmyra Sewing Circle, clothing; Elizabethtown Sewing Circle, clothing; Cross Roads Sewing Circle, clothing. Desiring an interest in your prayers we remain, yours in His Glad Service.

—Bro. & Sr. Flewelling and Sr. Brukaker.

STOWE MISSION REPORT: The books for 1941 have been closed. The last quarter has been ended and with it all the opportunities for one more year have passed by. Paraphrasing a psalm we can state: The years declare the glory of God: and the

works showeth His handywork. Day after day uttereth speech and night after night proclaimeth the drawing nigh of the time when this dispensation shall end." How true are the words of our Christ, "I must work the works of Him that sent me while it is day, the night cometh when no man can work."

During the last quarter of 1941 the regular Sunday afternoon and evening meetings in the Mission were maintained with the exception of the time when our Graterford brethren held their revival meeting, during which time the Sunday night meetings were lifted in order that those who desired to, could attend the said revival. We love the spirit of cooperation which exists. Brother Henry Heisey, the Graterford evangelist, also preached for us one Sunday afternoon.

One of the innovations of last quarter was the opening of the doors of a home in the Pine Forge area for cottage prayer meetings. An interesting prayer meeting was held in the home of Mr. & Mrs. Samuel Mauger. A number of the neighbours attended the meeting. One lady remarked in her testimony that at the first she was opposed to our work in her neighbourhood but that she is now convinced that we are there to do all we can to help the neighbourhood and that, by the grace of God she desires to cooperate in every way she can and assist us in every way possible. While we have not been able to contact the men of the neighbourhood to the extent that they agree to attend the meetings yet rumours declare that many of the men state that we are the most sincere Christian workers who have entered their area and desire us to continue. This is encouraging. The home in which the cottage prayer meeting was held wanted to know why we could not have a cottage prayer meeting in the village at least once a month? This is our ideal for 1942.

Four car loads of Stowe attendants went caroling Christmas morning. The group left the Mission home at midnight. Our reception was the best we ever had. Several new homes were contacted and everyone seemingly enjoyed the late night or early morning singing. At one home where we sang between four and five in the morning the sister snapped on the light and invited the group in. She made a remark something as follows: "You're late but I made up my mind I wasn't going to miss you." Here we were served with refreshments for the third time that night. It was nearly five o'clock when we turned in for a little rest. With changes taking place on every hand will 1942 offer us the same opportunities? God alone knows.

At this writing we are engaged in a revival meeting here at the Mission. While we greatly appreciate our dear young people we would love to see them deepened in the things of the kingdom.

The meeting given by the young people of the Souderton district during the quarter was enjoyed by all. During special occasions the Mission Hall becomes quite well filled. Our regular attendance has also kept up fairly well but there are some who do not come whom we would love to see revived. Stowe is no exception to the spirit of apostasy which is seemingly gripping the world.

As we review the past year we feel we have many things for which we can be grateful. Our physical needs have been marvellously supplied. In mentioning the donations of food stuffs and clothing we sincerely hope that none have been forgotten. If any donor has not received recognition let us assure you that one and all, things

(Continued on page 71)

Foreign Missions

Sikalongo News from a Diary

November

1. Peter and the boys who had been hunting returned with two animals. All rejoice because of fresh meat. Muchindu's ox which had been held here because of the owner's debt, fell and broke its leg today.
3. Bro. Mann, Eyer and Sr. Eyster left for Rusangu Mission—the former two on their way to meet a Government appointment at Mazabuka, Sr. Eyster to visit Rusangu school. We arrived safely and enjoyed the visit.
4. Bro. Mann and Eyer left very early for Mazabuka, while Sr. Eyster spent the time visiting the classes and missionaries. In the afternoon the gentlemen returned and we hastened home. We are enjoying beef for a change—Muchindu's ox was shot.
5. A very heavy rain today.
6. How the rain has changed the atmosphere and vegetation. Planting is beginning in the villages, and the Central Day Attendance is dwindling. Bina Chinene went home today.
8. Foreign post today after a long silence. How very refreshing the news was!
14. Steleki's wife and family arrived today. Christian Service League, Unit 1 met tonight.
17. Sampson Mwanga, one of our teachers, went home to Macha to visit his father, fell off his bicycle yesterday when returning, and gave his neck a very bad jar.
19. Bro. Mann's and family and Sr. Eyster went to Choma today. We enjoyed the contacts which we made with other Europeans and lunch out under the trees with Bro. Eyer. We heard that the Jembo missionaries are coming this week.
20. A note was received from Jembo saying that Sr. Schoombie was ill in bed with Malaria and their car was out of commission. Could we call?
21. When school closed today we left for Jembo Mission, planning to spend the night. When we had left the village of Pemba we met the Doctor who informed us that Sr. Schoombie was very critically ill with Cerebral Malaria—she was unconscious—and Bro. Turner was also in bed with Malaria. We arrived about sunset, and found a serious household. Sr. Mann and Eyster stayed up to assist the trained nurse. The change for the better which we so hoped and prayed for did not come.
22. The Doctor arrived at noon, saying

that Sr. Schoombie was beyond medical aid. She fell asleep in Jesus about 5 P. M. Our loss was her gain, but our hearts do ache for her little eighteen month old son who spoke to her but she did not answer, and for her husband. God marvellously sustained Bro. Schoombie.

23. The boys came very early with their shovels and hoes to dig the grave. The Brethren and other boys were very busy making the coffin, and the Sisters did their share in the house, Sr. Mann laying Sr. Schoombie out. European neighbours arrived about noon with their floral tributes of sympathy. The grave was not completed until about 4 P. M. Then the silent little company made its way to the grave—the second missionary to have given his life there for the people of Africa. Bro. Mann had charge of the touching service.
24. Because of the congestion there and the ill health of several, we thought it advisable for one of us to remain and assist a few days. Sr. Mann and the children remained, as Sr. Eyster had to return to her class of boys in school who had no teacher. Bro. Mann, little Elijah Mudenda and Sr. Eyster returned home. All had gone well during our absence. Peter's Rute came to sleep with Sr. Eyster.
25. Foreign post today. These are busy days here with Sr. Mann gone.
28. Bro. Mann went to Choma today, taking Sampson Mwanga, who suffers much from his neck, to the Doctor. Can a vertebra be fractured?
30. Bro. Mann received word from Batoka that Sr. Mann and the children will arrive by train today. He left with two boys, having services at some villages on the way. How glad and happy were we to welcome home Sr. Mann and the children.

Praise at Sikalongo—Answered Prayer

1. Bina Chinene who tried to commit suicide some weeks ago has recovered. Her hand is healed, and she has returned home to her husband and children.
2. Steleki's wife who had refused many times to come to his district—Sikalongo—to live, and who again refused, has now joined him with the children. Will you not pray that she may become settled and be made a blessing here.
3. Differences between Sampson Mwanga

and his wife seem to have been rectified. Will you not pray for them that they may live happily together.

4. We do thank the Lord that Sampson Mwanga's neck was not broken in his serious fall. God marvellously spared his life, and he praises Him.

Anna M. Eyster.

The English Book I Would Like to See Translated Into the Vernacular

THE book I would like to see translated into the Vernacular—Chitonga—among all these educational books is the Bible.

The reason why I want it to be translated into the Vernacular is because it would be much easier for everyone to understand it better than we do today. In the Bible there are many good words which God had spoken to the people long ago which we do not understand properly; and there are good words really which can make a person draw near to God when he hears them.

Now because of being written in English, people do not understand the words, though the preachers try to explain the Words of God to them, it looks as if they are just yelling to them because they don't hear the word being read in their mother tongue in which they can understand it clearly; especially for the uneducated people, it is impossible for them.

If I think of Southern Rhodesia, and the South, there are many more Christians than here. Why? It is because the Bible is written in their own language, and they are able to read it for themselves, and understand the words nicely and perfectly.

(The above composition was written by Wilson Muchindu, a Std. V (Grade VII) student at Sikalongo Mission. It is sent as he wrote it in English. Will you not help us pray with him that the whole Bible may be translated into their tongue. At present they have only the Gospel and Acts, with a translation of Genesis and Exodus with Psalms.)

Standard V (Grade VII) Bible Examination Sikalongo Mission

1. Tell me who or what the following were:
 - a. Who was a "Watchman" to the House of Israel?
 - b. Who would not defile themselves with the King's meat?
 - c. Who was called the "weeping Prophet"?
 - d. In which book and chapter would you find the story of the Potter?
 - e. Who through his pride became insane?
2. a. Give the names of three exilic prophets.

- b. Give the names of three post-exilic prophets.
3. Identify the following:
 - a. Shushan
 - b. Zerubbabel
 - c. Artaxerxes
 - d. Ahasuerus
 - e. Nehemiah
4.
 - a. Ezra
 - b. Vashti
 - c. Sanballat
 - d. Belshazzar
 - e. Zedekiah
- 5-6. In what book and chapter do you find the following:
 - a. Tithes and offerings?
 - b. Christ called the Branch?
 - c. Jeremiah cast into the miry dungeon?
 - d. The longest verse in the Bible.
 - e. Prophecy concerning Christ being sold for 30 pieces of silver.
 - f. Prophecy, "They shall look on Him Whom they have pierced."
7.
 - a. What prophet lived through the reign of three kings?
 - b. What man was called to interpret three king's dreams?
 - c. Why did not the lions eat Daniel when he was thrown into their den?
 - d. Who laid the foundation of the second temple?
 - e. Who repaired and rebuilt the walls of Jerusalem?
8.
 - a. Did the people in the day of Nehemiah want to hear the law read?
 - b. What did they do when they heard the law?
 - c. Name three things they promised to do.
 - d. What had been one of their sins?
 - e. Besides confessing their sins, what did they have to do?
9. Write the first six words of the following:
 - a. Mal. 3:10
 - b. Jer. 8:20
 - c. Rev. 21:1
 - d. Ezra 7:10
 - e. Zech. 4:6
10. Finish these verses and say where they are found:
 - a. I am Alpha and Omega, the beginning and the end.....
 - b. But if not, be it known unto thee, O King, that we.....
 - c. And many that sleep in the dust of the earth shall awake.....
 - d. I the Lord search the heart.....
 - e. The silver is mine.....

This examination was taken by Std. V. at Sikalongo Mission last week. How would you like to study your Bible from another language? These boys used their English Bibles. All successfully passed the above. One little lad received 99%.

Mar

Mrs. T. A. Lambie
Sudan Interior Mission

THE sun had set and the quick tropical darkness was spreading over the hot sultry Sobat river plain, like a thick black veil. Major M———was walking along the river path, returning from a late afternoon hunting trip, when he heard a noise like the sound of an animal in pain. He sent one of his boys with a flash light to see what it was, the boy called him to come and see. There on the ground lay a poor, deformed little boy, wailing dismally. The major saw at once that he was paralyzed and his first thought was that the kindest thing he could do would be to put the poor little sufferer out of his misery; but on second thought he decided to take the child to the Mission doctor's house.

So that is how Mar escaped being eaten up by hyenas. He had infantile paralysis when he was about four or five years old, which had left him helpless from his neck down, and he had not grown much since that.

When he was about ten years old his mother died and after a few months his father married again. The new wife was lazy and stingy, she did not want to be bothered caring for little Mar, and could

see no use in feeding a child who could never work and repay them for what he ate.

She finally persuaded her husband to let her put the helpless invalid out on the bank where a hyena or crocodile would be sure to find him and eat him up, and that is just what would have happened if the major had not come along at that very moment.

The doctor and his wife were very happy to do what they could for the frightened, helpless little boy, and he was soon very happy in his new home.

The doctor made a wheelbarrow with padded sides in which he sat enthroned, propped up with pillows, on the veranda, hours at a time, watching the crowds of people passing along the river path, and chatting with the many patients who came from great distances to see the doctor. Everyone loved the little cripple.

He could just manage to feed himself by slowly raising food to his mouth in his tiny withered claw-like hands. One day a plate of macaroni was sent out to him. He looked at it and shuddered, and said, "I don't eat worms." He was however exceedingly fond of sugar and dried peaches.

Dusta, an Abyssinian boy, who helped the doctor in the clinic, was very devoted to Mar and appointed himself "special

nurse" to him. One night as he carried him out before putting him to bed, a snake coiled itself around his leg. He gave a quick kick and knocked it off before it bit him. The natives all said it was because he was so kind to Mar that God kept the snake from biting him; what do you think?

One time when the doctor and his family were going down to Egypt for a rest they took Mar to Khartoum. They left him at the Mission School for boys, where he had a most wonderful two months of happy experiences. What wonderful tales he had to tell when he returned, of the school and the great boat he had traveled on.

He had learned to love the Lord Jesus Christ as his Saviour, and looked forward to meeting his beloved "Jessi," as he called Him, for the doctor had told him he would go to see Him before long.

One day he caught cold and this developed into pneumonia, so he went to be with "Jessi" forever and ever. The doctor made a nice cement slab over his grave, as there were no stones in that place, he wrote these words in the cement before it dried, "When my father and my mother forsake me, then the Lord will take me up".

A Mohammedan merchant who was standing near by watching the work asked the doctor what the writing was, and when he told him, tears came into his eyes and he said, "Surely that is true, we have seen it in this case."—*Juvenile Pleasure*.

The Missionary

ONE day at Sunday School Helen heard that little girls could be missionaries. She came home full of her new idea, and was scarcely able to talk of anything but the fact that her teacher, Miss Ross, had asked each child to be a missionary that week. This is what they were to do: they were each to try to find some little boy or girl who did not go to Sunday School, and invite them to go.

"I want to ask somebody, but I don't know anybody that doesn't go," said Helen when she told her mother about it.

"How about Mona?" asked her mother.

Helen looked up in surprise. "I suppose she hasn't any clothes that would do to wear to Sunday School," she said.

"Perhaps one thing for the missionary to do would be to help her get some of the right kind of clothes," said her mother; and Helen's face brightened as she cried, "Oh, may I give her some of mine?"

A few weeks before Mona had come to live in a wee, shabby house not far from Helen's home. The father and mother both worked when they could get anything to do; but the father had been sick, and they were very, very poor.

The next morning, as soon as Mona's
(Continued on page 72)

Youth Speaks!

The Consolation Prize

Nesta Reed

"FIRST Prize, Billy Rogers; second prize, Matty Harrison; third prize, Tony Nicholson."

The three prize winners went blushing, or unblushingly, as the case may be, up to the platform, and received the books proffered them. They had been earned by the strenuous writing of an essay on the address of the previous Thursday, and the prize winners felt that they had indeed deserved everything they got for the effort which it had been to write the essay, let alone to remember the address.

The superintendent at the week-night service continued, "There is one consolation prize for an essay which was very nice, although it was not quite as good as the prize winners: Pansy Williams." There was no mistaking Pansy's blushes as she rose eagerly, and, with a delighted face, went to take her text from the superintendent. It was a gay floral card with the text, "Have faith in God", printed across it in scarlet letters. To Pansy's unsophisticated eyes it was a most beautiful work of art, and she thought with pleasure of the difference it would make to their dull back room in the sordid street in which she lived.

"Glad I didn't write any ole essay," said Pansy's neighbor, as she returned to her seat, "if that's all you get. Tweren't worth it."

But Pansy hugged her card tightly to her. Mother would be so pleased.

It was blowing hard when she got outside. Her Sunday School teacher, catching sight of the forlorn little figure, wrapping her shawl tightly 'round her, and preparing to battle with the elements on her way home, pressed the fare in her hand.

"Here's a bus, Pansy," she said, "you jump on to it; it will take you right to your door."

The bus was crowded, but the little girl managed to get on to the platform, and the conductor was just pulling the string, when suddenly a great gust of wind blew Pansy's shawl, and in trying to catch hold of the shawl she dropped the card, which was blown to the pavement.

Pansy shrieked. "Oh, sir," she cried, clutching hold of the conductor's arm, "Stop! stop! I've lost my 'Faith in God'."

An amused smile spread 'round the faces of the passengers as the bus stopped and the child retrieved her card. But there was one passenger who did not smile; instead,

a look almost of tragedy came over his face.

For Roger Middleton was an avowed atheist. Long since, he had renounced all belief in God—or said he had—so as Pansy's cry rang out, he muttered grimly to himself, "And so have I."

The child's words haunted him. He went to his room that night disturbed. Memories of the past would crowd themselves upon his brain and heart. There was the old Sunday School; he could almost see himself standing there in his little sailor suit singing hymns about faith in God, and he had believed it then. There were those times when his mother used to read him stories from the Bible. How he had loved them. Then something had gone wrong, he had lost something. What was it? The words of that afternoon flashed back on him, and he knew; "I've lost my faith in God," and suddenly from the depths of an unsatisfied and troubled heart. Roger Middleton cried, "Help me to find it again! Help me to find it!"

That night, over a long neglected Bible, the one-time atheist found his faith in God, or would it be more correct to say that the Good Shepherd found the one who had wandered from Him into the bypaths of sin and unbelief?—*Sunlight for the Young.*

Light of the World

Agnes Heisey Olsen

Jan. 17, 1942

*Before me unfurled
In the forces of light
Are sweet sounds and clear sight
From Christ who cried out to the soul's
groping night—
Disciple, I am
The Light of the World!*

*A sickle and knife
Reaps ripe golden grain,
In the sunshine and rain
The Lord Jesus giveth in ploughing and
pain,
Beloved, I am
The Bread of thy Life!*

*Before me in strife
Are souls like the sand
Of the desert's dry land,
Christ crieth again with crucified hands—
Disciples, I am
The Water of Life!*

Learn to Listen

A FATHER was once talking with his son, who had taken his first business position.

"The best advice I can give you, son, is to learn to listen," said the father. "More mistakes are caused by misunderstanding than in any other way. Listen closely, attentively, intently, alertly, and interestedly, whether to instructions, to a general talk before a group, or in a conversation. Learn to listen well, and to like it, and you are bound to succeed."

Try to learn the art of listening. Be courteous enough to face the speaker. Keep your eyes open and train your ears to catch every word. Avoid the terrible habit of repeating "What?" whenever you are spoken to. Get the words the first time. By giving these rules and cautions careful attention, you will become a good listener, and others will find pleasure in speaking to you.—*Unknown.*

Carry Your Bible

A LADY was having some difficulty finding a certain street in Chicago. As she told this story to me she remarked, "Streets in Chicago have a queer way of stopping most anywhere and beginning elsewhere." This time the street seemed to stop in a barnyard (can you imagine that in Chicago?), and the boy who gave directions said: "Just walk through that barnyard, lady, and you'll find the street all right over there on the other side." I walked through," she said, "and I must have looked very tired and hot, for as I passed a refreshment stand in a few minutes the man at the stand said to me: 'Would you like a drink of lemonade lady?' I hesitated a moment," she said, "but his face was so kind that I quickly said, 'Yes, thank you, I'll take it.' As he handed me the lemonade," she continued, "he said to me: 'I saw you were carrying your Bible and my mother loved that old Book.'"

This same Christian woman told another incident connected with carrying the Bible. She was trying to cash a check where she was not known. The man at the bank said: "Haven't you anything that would identify you?" The Christian worker replied, "Why, yes, I think so. I'll look in my traveling bag." As she opened her bag the banker noticed her Bible and quickly said: "That's enough! Your Bible is identification enough; we'll cash your check for you."—*Publisher Unknown.*

"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us."

THOUGHTS CONCERNING REDEMPTION

Arthur M. Climenhaga

SO OFTEN after we have been saved we seem to forget that a wonderful miracle has been performed in our lives. We plod along in a matter-of-fact way as if our redemption did not count very much in our lives. Thus perhaps we need our pure hearts and minds stirred by way of remembrance that we may realize the wonder of our salvation.

This redemption of ours is a wonderful fact. It costs something. Peter says: "Ye know that ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ." Nehemiah prayed, "Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand." In these verses we have the two main means of our Redemption: the BLOOD and POWER of God. We cannot buy our redemption with silver and gold. This would exclude the poor and include only the rich. But praise be to God there is a way provided for all, the Blood of Jesus Christ to cover our sins, and Power of God to lift us out of sin!

Since we are redeemed we are too apt to forget that from which we have been saved. God told Moses, "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage." Thus God brought Israel out of bondage. When you were in sin you were in bondage, but when the Lord delivered you and redeemed you by His precious Blood. He brought you out of bondage into freedom.

The Psalmist said, "And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy." These words refer to the children of Israel being delivered from the hands of Pharaoh. In this day and age we may liken Pharaoh to Satan, the enemy of our souls, and write this verse thus, "And He saved us from the hand that hated us, that is the Devil, and redeemed us from the hand of the enemy, Satan." Amen.

We all know that when we are bound by Satan we are steeped in iniquity. When Christ comes into the heart to abide, iniquity must flee. But you may say, how can the iniquity that is in our lives be taken out? The Bible can answer this query. In Titus 2:14 we find these words, "Who gave himself for us, that he might redeem us from all iniquity." Permit me to make a slight diversion here from the main theme. There are people nowadays who say we have to sin in word, thought, and deed every day. But I see in the Scripture quoted the word "all." How can we be cleansed from "all iniquity" and still have some iniquity in our lives?

But you ask mayhap, "What is there to redeem?" Let us again turn to God's Holy Word. (Ps. 49:8). "For the redemption of their souls is precious." (Romans 8:23). "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Ps. 103:4). "Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies." We have here three statements: two things which the Lord has redeemed if we are Christians, and one thing which He will redeem. He has redeemed our souls and our lives, thank God, and He will redeem our bodies when this flesh shall put on immortality. Hallelujah!

Moreover, redemption is beautiful. Listen to this wonderful passage: "With the Lord there is mercy, and with him is plentiful redemption." (Ps. 130:7). Anybody who is not right with God can have "plentiful" redemption. Again we quote from the forty-ninth Psalm, the eighth verse, "For the redemption of their soul is precious." Is it not beautiful to see a soul who is redeemed? Is it not precious?

Lastly, the beauty of Redemption is found in the fact that it is eternal. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place having obtained eternal redemption for us." (Hebrews 9:12). If we are redeemed and if we hold on to God, we will be eternally secure for God's redemption is "eternal."

If Thou Knowest the Gift of God

A WEARY one sat at Jacob's well; He had left the land of the Pharisees. It was Jesus. He came in love to His own, to save them from their sins; but they received Him not. Weary and grieved was His tender heart as He sat about the sixth hour at Jacob's well.

There is a woman coming with her water pot to the well. She is one of whom the proud Pharisee would scorn to speak. She is a despised Samaritan, and that is not all; she is a poor wretched being, living in open sin. She little knows that she is about to meet the eye of Him who knows all that ever she did. She arrives at the well, and is astonished that Jesus, being a Jew, should ask her to give Him to drink. "Jesus answered, and said unto her if thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water".

He did not say, If thou wert not so great a sinner. He did not say, If thou wilt reform and become a holy woman, then I

will give thee living water. No! No! No! He let her know, that He knew all that she ever had done. But there was a depth of pity, grace, and compassion in the wondrous countenance; such tender love to the sinner in those words, that it won her heart and converted her soul. Christ was revealed to her; and leaving her water pot she went to the city so full of Christ, that forgetting her own shame, she said, "Come see a man which told me all that ever I did: is not this the Christ?"

My dear reader, can you meet the eye of Him who knows every thought of your heart from childhood? All that ever you did, open and naked to His eye! And can you say that you are not a sinner?

How was it, think you that there was nothing in Jesus to repel this wretched sinner? And what can those words mean, think you—"If thou knewest the gift of God?" etc? Is this the one great thing needed by a poor wretched sinner? It is; there can be no mistake about it, for Jesus says it. Of whatever nation my reader may be; whatever the sins you may have committed, the first thing you need is not the waters of the Ganges, or the intercession of saints, or works of amendment: no, the thing you need is to know the gift of God.

Do you ask what is the gift of God? The same that met that poor Samaritan sinner; Jesus the Son of God; as also it is written, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "The Gift of God is eternal life". "He that hath the Son hath life; he that hath not the Son of God, hath not life".

My reader, it is a gift, a gift, a gift; oh, if thou knewest this! Thou canst not buy it; thou canst not merit it. He that knowest all that ever thou didst, all that thou art; sets before thee Jesus the crucified; Jesus the risen one; Jesus the glorified. Dost thou know Him, the gift of all gifts?

Dost thou say "but my sins are heavy, they press me down, what must I do?" If thou knewest the Gift of God! Yes, even though thou hast committed every sin that has been done in this dark world; yet God's gift, "redemption through His blood" abounds above it all. "The blood of Jesus Christ, His Son, cleanseth us from all sin". His business was saving such burdened, weary, heavy-hearted sinners as thou art. Blessed be His holy name, the work is finished. May God reveal to thy soul, my reader, Christ Jesus. Change of life and holiness of life will follow. But the first thing is the gift of God.

—Selected by an
interested subscriber.

"The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD." Psalms 146:10.

Reports

(Continued from page 66)

from the least to the greatest are appreciated.

Brother Harvey Buckwalter gave us permission to come to his orchard and pick all the apples we need for the winter, thus our cellar is filled with a strong sweet apple odour. The Donegal and Rapho members again filled our empty jars with fruit and vegetables, thus our shelves are laden with goods for the winter and spring use. Bishop Henry Ginder donated potatoes as in years gone by. As a Mission family we are good potato eaters. Sister Noel of the home congregation donates doughnuts nearly every week. We certainly appreciate her contribution of baked goods for the table. Sister Grace Sherman donates vegetables and baked goods from time to time. Two of our Stowe Mission sisters, who prefer that their names are not mentioned, donated a turkey for our thanksgiving dinner. Brother and Sister H. T. Buckwalter donated a goose for our Christmas repast. They also supplied cider for drinking and vinegar during the quarter. Table supplies came from Sister Stout of Souderton. The Spring City Needle Work Guild sent 100 garments for distribution to the needy. The Souderton Needle Guild sent 80 garments for the same purpose. A box of clothing was received from the sewing circle of the Florin Brethren in Christ for a like purpose.

Very cold weather has been blanketing Pennsylvania thus far in January. It was nearly zero or below zero every morning for a week. But on the whole the Mission house has been warm. Sister Stauffer's room has been added to the list of rooms warmed as the result of a donation by the Stowe Mission sewing circle of fifteen dollars and nine dollars and forty two cents from various other members of the Mission group. Our guest room in which our evangelist must sleep is still unheated. This is a large room and would require about 100 feet of radiation. The material and radiator for the room would amount to around fifty dollars, if the radiator could be obtained. Our boiler is large enough to carry this additional radiation and all the plumbing work is done by the superintendent of the Mission gratis. Our policy is not to go in debt. We add conveniences only as the money is in sight to pay for the same.

During the quarter the inside toilet arrangements were completed. Sister Climenhaga's brother, S. P. Smith donated the lead pipe necessary and supervised the installation of the same. Words fail to express our appreciation for this facility. Another thing which the house has received is the painting of the roof by Paul Lehman of the Graterford congregation. His labours were donated. This has made an improvement. Included in the household supplies is the paint bill, and the purchasing of four storm windows.

Again we say God bless you one and all. We also state that if anything has been missed it has not been wilfully done. Pray for us.

Financial Statement

Receipts	
Balance on hand	\$.69
Bro. Roy Hess, donation	5.00
Bro. Michael Musser, donation	5.00
A Brother	2.00
A Brother	3.00
Souderton Sewing Circle	5.00
A Brother	1.00
Mission Hall Offering	171.63
Joel R. Climenhaga	39.00
	\$232.32
Expenditures	
Water Rent for Mission and Home	\$ 4.05
Electric and Gas for Mission and Home	26.73

Fuel for heating	16.94
Telephone	7.63
Table Expenses	59.00
Car Expense	36.15
Household Necessities	80.56
Bus Fare for Hospital Visitation	1.05
	\$232.11
Balance on Hand21
	\$232.32

John A. Climenhaga and Workers

REPORT OF THE MOWERSVILLE REVIVAL: The brethren of the Mowersville-Greenspring District arranged for a revival at the Mowersville church and secured the ministry of Eld. Marshall Winger of St. Anns, Canada, as their evangelist. The meetings opened on Sunday evening, January 4th, and continued for three weeks. The first week the weather was severely cold and the attendance was somewhat hindered but the two following weeks the Lord was pleased to give us mild winter weather and the crowds and interest increased. Bro. Winger preached the old fashioned Gospel with no uncertain sound and the Lord honored the truth by sending deep conviction on the hearers. Approximately 73 souls sought the Lord at the altar, ranging in age from 10 years to 75 years. One man, 41 years old, sought the Lord for the first time and was graciously saved. Some sought the Lord for the first time, some for sanctification and some backsliders were reclaimed. The highlight of the meeting was on the last Thursday evening when, during testimony service, the Holy Spirit fell so heavily that the saints shouted and praised the Lord and souls began to come to the altar even before Bro. Winger started to preach, and this continued until near midnight. While Bro. Winger did not get to preach that evening, the Lord honored the testimony service so greatly and souls became so hungry that they could not wait for a message.

The brethren and sisters of the Mowersville District pray God's blessing on Bro. Winger as he goes to other fields of Labor. Cor.

— MARRIAGES —

PARSONS-MESSECAR—On Saturday evening, Dec. 20th, at the home of the officiating minister, Eld. E. M. Sider, Sr. Doris L. Messecar of Cheapside, daughter of Sr. Bessie Messecar, was united in marriage to Mr. Edward A. Parsons of Hamilton. May God bless this union.

— OBITUARIES —

DRIVER—Bro. William Driver of Covington, O., was born near the city of York, in York Co., Pa., on Jan. 29, 1857, and departed this life Dec. 21st, 1941, after a brief illness, aged 84 years, 10 months, and 23 days.

When about two years old, he came to live in this section of Ohio where he spent his entire life. On Sept. 13th, 1877 he was united in marriage to Miss Mary Dohner, who preceded him in death in 1927, shortly after they had celebrated their golden wedding anniversary. Soon after their marriage he united with the Brethren in Christ Church, near West Milton, O., and remained a member up until the time of his death.

He is survived by two brothers, one sister; seven children; four sons and three daughters; fifteen grandchildren; and sixteen great-grandchildren.

Funeral services were held in the Christian Church at Covington, Dec. 24th, conducted by Bish. Wilber Snider and the pastor of the Christian Church. Interment in Covington cemetery.

GILBERT—Sr. Mary Gilbert, widow of the late Harry Gilbert, was born Aug. 2, 1862, and passed away on the 8th day of Jan., 1942, aged 79 years, 5 months and 6 days.

She has been a member of the Messiah Home family for more than five years, entering Sept., 1936. She is survived by one daughter, Mrs. Frank Kautz, of Enola, Pa.; and one

son, James Heigh, of Lancaster, Pa., fifteen grandchildren; sixteen great-grandchildren and one great-great-grandchild.

Funeral services were held in the Messiah Home Chapel, Harrisburg, Pa., with Elders Irvin O. Musser and Landis Balsbaugh officiating. Burial at Middletown, Pa.

GIVLER—Sr. Anna Maria Givler of Piqua, O., was born in Manheim, Pa., July 4th, 1854, and departed this life Jan. 26th, 1942, aged 87 years, 6 months, 22 days. She was the daughter of Abram and Anna Thuma of Manheim, Pa., where she spent her early life. On Nov. 11th, 1877, she was married to Aaron Givler of Manheim. Later they moved to Ohio where they lived some forty years, having lived in Piqua twenty-six years. She was converted early in life and united with the Brethren in Christ Church and remained faithful until death. She was a faithful wife and a loving mother. Her husband preceded her in death thirteen years. She leaves to mourn their loss six children: one son and five daughters; three brothers and one sister; eight grandchildren; eleven great-grandchildren.

Funeral services were conducted Thursday, January 29th, by Bish. Wilber Snider and Rev. E. J. Rohrer. Interment in Pleasant Hill cemetery.

MUSSER—Sr. Katie Musser, wife of Bro. A. L. Musser, daughter of the late Henry M. and Katie Wenger, was born in Franklin Co., Pa., on February 26, 1861. She was converted at the age of ten years and united with the church of her leadings by trine immersion, by the late Bish. Samuel Zook.

She was united in the bonds of holy matrimony with Amos L. Musser in the year 1884 by the late Bish. Martin Oberholzer and lived in happy wedded life for more than 57 years.

She died on the fourth day of this current year, aged 80 years, 10 months and 8 days. She was a faithful, consistent member of the Brethren in Christ Church for a period of 70 years. She has been a member of the Messiah Home family for a short time over fourteen years. She is survived by her husband; a daughter-in-law, Mrs. Laura Rapp of Chambersburg; one grandson, Raymond Musser; and one granddaughter, Mrs. Grace Riley, all of Chambersburg; also a number of nephews and nieces.

Funeral services were conducted at the Messiah Home Chapel on the morning of Jan. 7 and at Air Hill Church at 2 p. m. Interment took place in the adjoining cemetery. Elds. Henry K. Kreider, Samuel Burkholder and Irvin O. Musser, officiated.

NACE—Glenn William Nace, infant son of Bro. and Sr. Paul Nace of Mechanicsburg, Pa., departed this life Jan. 6, 1942, at the age of 3 months. Beside the parents, the survivors are: a brother, Donald; paternal grandparents, Mr. and Mrs. John Nace and Bro. and Sr. William Heisey, all of Mechanicsburg, Pa.

Funeral services were held Jan. 8th at the Myers funeral home, conducted by Rev. E. H. Wenger, of Mechanicsburg. Text: II Sam. 12:23. Interment in Mechanicsburg cemetery.

RANSOM—Rev. I. J. Ransom, Prohibition State Chairman for New Jersey, passed away on Tuesday, December 16, after a long illness. Mr. Ransom was born in India in 1870. His father was a captain in the English army, on duty in India. At the age of 2 his father died, and his mother returned with him to Ireland. Upon the death of his mother he came to America as a cabin boy on a sail boat, at the age of 14. He was converted at 16, and began preaching on the streets of New York City.

He attended a Quaker school at Westtown, Pennsylvania, and later the Toronto Bible Training School, and McMaster University in Toronto. While working for the Upper Canada Tract Society he met Mrs. Charlotte Kohlsmith who later became his wife. He was ordained a Baptist minister at Burkes Falls, Ontario in 1908.

For several years he did religious work in the lumber camps in New Ontario. The next twenty years he served as pastor in various churches in Ontario, New York, New Hampshire, Pennsylvania and New Jersey. He retired from the ministry about ten years ago. Throughout his life he was interested in temperance and prohibition. He was in Kansas during the period of Carrie Nation's great crusade.

His work as state chairman of the Prohibition party began when the late Will D. Martin laid down the chairmanship in 1935. He devoted much time to party work, so that there were candidates on the ballot at every election, and succeeded in largely increasing the party vote throughout the State. He is survived by his wife and five children.

WATERS—Mrs. Annie B. Waters, wife of John Waters, died at her home, 87 Maytown Ave., Elizabethtown, at 6:55 a. m. January 13, 1942, aged fifty years. She was a daughter of the late John and Jemima Heffelfinger and was a member of the Evangelical church, Carlisle.

Mrs. Waters was a member of the Elizabethtown Sunday School for the past two years. She is survived by the following children: Mrs. Charles Bailey and Paul K. Waters, both of this borough; and John Walters of Carlisle; also the following brothers and sisters: Grover Heffelfinger, Mrs. Karnie Krodel, Mrs. Edna Stump and Mrs. Jemima Cunningham, all of Elizabethtown; David Heffelfinger and Mrs. Mary Prosser, both of Carlisle; Mrs. Myrtle Hess, Florin; and Harry Heffelfinger of Palmyra. Five grandchildren also survive.

Funeral services were held from the home on Saturday afternoon, conducted by Elder John E. Lebo, assisted by Rev. Weigle, pastor of the Church of God. Text: Psa. 23. Interment was made in the Mt. Tunnel cemetery.

Positive Peace

(Continued from page 61)

they want the majority to hold and believe in.

A positive peace program is our only objective if we oppose war. Present mission and church budgets and programs may not be curtailed, else we shall remove the roots in our effort to grow more branches. A tremendous reconstruction program will be needed when the war is over. Increased earnings by higher prices and additional wages cannot be avoided but make it mandatory that offerings and sacrifices be increased so that our belief in non-violence is perpetuated now and for the years to come when our minority viewpoint is put into practice by the majority. Our omission of the support of defense financing and construction will be misunderstood but our conscience will stand inviolate. Peace is not accidental. National peace is the enlargement of the ideal of positive personal peace.

The Missionary

(Continued from page 68)

mother came, Helen ran out to ask if Mona could go with her to Sunday School. The tired-looking mother looked very much surprised, and then her eyes filled with tears. "I didn't suppose that anybody ever wanted her to come," she said. "But if you do, she shall go just as soon as I can buy her something fit to wear."

"But I want her to go next Sunday," cried Helen. "She can have my new plaid dress if you will only let her go."

Then Helen's mother came and they talked it all over together, and at last Mona's mother promised to let Helen do as she wished.

Helen's eyes shone with happiness as she took Mona up to Miss Ross, on Sunday, whispering joyfully, "I brought one! I brought one! and I think it's so nice to be a missionary that I'm always going to be one after this whenever I can."—*Unknown.*

A One-Eyed Religion

A RICH miser was afflicted with cataracts on both eyes. He applied to an eminent surgeon, to remove them, and after examination was told that it could be done.

"But, what will it cost?" was his anxious question. "One hundred dollars for each eye," was the answer. And the miser thought of his money and then thought of his blindness; and said, "I will have one eye restored; that will be enough to enable me to count my money, and I can save the expense of having the other operated on."

"O Lord, open Thou mine eyes, that I may behold wonderful things out of Thy

law!" cries the true Christian. *But the half-and-half Christian wants only one eye opened. He likes to have the minister preach conversion, because he has become converted himself and believes in it; but he does not like to have him preach consecration, for that implies laying himself and all his wealth on God's altar, and he is not ready for that. He deliberately chooses a one-eyed religion.*—A. J. Gordon.

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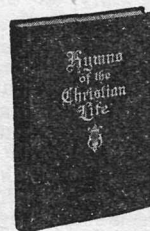
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